

"Babur-Name" As a Source of Historical and Ethnographic Science

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Abstract: This article deals with the problems of studying the historical and creative significance of the heritage of Z.M. Babur, in particular, we are talking about the significance of "Babur-name" as a source for the development of historical and ethnographic science. The article presents information that is described and reflected in the "Babur-name", as well as provides a variety of information about the political, economic, cultural life and way of life of the peoples of Central Asia at that time.

Keywords: heritage, ethnographic science, way of life, culture, way of life, originality.

Introduction. The creative heritage of Babur entered the golden fund of world literature and culture, is the property and national pride of the Uzbek people. He wrote original lyrical works - ghazals and rubais, treatises on Muslim jurisprudence - "Mubayin", on poetics - "Aruz risolasi", music, and military affairs.

A special place in the work of Babur is occupied by an invaluable literary monument of prose in the Uzbek language - the historical work "Babur-name". This book is mainly autobiographical in nature and reflects the history of the peoples of Central Asia, Afghanistan and India at the end of the 15th - beginning of the 16th centuries.

Literature review. "The bright personality of the Eastern Renaissance left behind a rich literary and scientific heritage. The ethnographic, historical and geographical work "Babur-name", consisting of three parts, contains invaluable information about the peoples, minerals, political and socio-economic situation in Central Asia, Afghanistan and India. "Babur, being one of the best representatives of the Central Asian feudal culture, made a significant contribution to the development of the culture of the peoples of the East and, above all, Indian historiography," writes S. Azimdzhanova in the preface to "Babur-name"¹.

However, as scientists and research specialists note, in terms of the totality of information and their reliability, Babur-name "is the most important and valuable historical and prose work, unparalleled among similar works written in the Middle Ages in Central Asia, Iran, Afghanistan and India. In terms of richness and diversity of material, language and style, Babur-name stands above any historical chronicle compiled by the court chroniclers of that time. It is not surprising, therefore, that at different times this work attracted the close attention of scientists from all over the world. Interest in this book is largely due to the very outstanding personal qualities of its author, Zahiriddin Muhammad Babur, the founder of the vast Baburid empire in India, which lasted more than three centuries, until the beginning of the 19th century.

All the work of Zahiriddin Babur is a reflection of his worldview of his era, historical events and his rich inner world, and creative thinking. Much has been said about him, there will be many more assessments and analysis of rethinking. Among the many appeals to the personality and work of Babur, I would especially like to highlight the novel "Starry Nights" by Pirmkul Kadyrov. Before us come to life many historical figures from the time of Babur, all the events of

¹ М.А.Салье, История этнографии.стр.11

victories and defeats of an outstanding representative of the Central Asian Renaissance.

Discussion. A historical and thematic excursion into the world of Zakhridin Muhammad Babur's work showed that he was able to convey a colorful picture of his era to the next generations through the power of the artistic word. He opened his restless, yearning inner world to the reader, decorated with poetic lines. The literary and scientific heritage of Babur has become a kind of encyclopedia for historians, geographers, writers. The beauty of the poetic word, the truthfulness of the description, the narration of historical events and geographical places, personal experiences and love for the Motherland of Zahiridin Muhammad Babur will continue to attract another generation of researchers of his creative and historical heritage. Very interesting are the ethnographic descriptions of various Hindu clothing, their caste system, customs, lifestyle of the common people and the feudal nobility, Indian men's clothing - **dhoti**, women's clothing - sari, which Babur calls the Central Asian term "**langut**" and describes in detail the way they are dressed (similar information is contained in other historical chronicles and is valuable historical and ethnographic data);

- In the mountains surrounding the Fergana region, there are good summer camps; on these mountains grows the **tabulgu** tree; it is nowhere else. **Tabulgu** - a tree with red bark; staffs are made from this tree, whip handles are cut out, bird cages are made. After planing, featherless arrows are made from it. This is a very good tree. He is taken to distant places”;
- “To the south of the madrasah, Ulugbek Mirza built a mosque, it is called the “carved mosque” (Masjid-i Mukatta). It is called carved because it was decorated with Islamic and Chinese patterns from pieces of wood. In other places, stone pillars are everywhere; some of them are made twisted or conical. In the upper tier on four sides are iwans. On stone pillars - in the middle - a gazebo with four doors; the foundation of this building is all lined with stone”;
- “Behind this building, at the foot of the hill, Ulugbek-Mirza planted another small garden. There he built a large aivan, and a huge stone throne was placed in the aivan. It is about fourteen to fifteen kari long, seven to eight kari wide, and one kari high. Such a huge stone was brought from very remote places. There is a crack in the middle of it, they say that this crack appeared after the stone was brought. This garden also has a gazebo; all the walls, up to the vaults, in it are made of porcelain, they call it Chini-Khana. A man was sent to China for porcelain”²;

"Babur-name" fully reflects the author's worldview, his assessment of the events that took place in Central Asia, Afghanistan and India, and this is precisely what distinguishes his work from the works of most Eastern historians of that era, who often repeated the information of their predecessors. Babur, from beginning to end, remains an original narrator and tells the story based only on his observations.

Describing in detail the major cities of Central Asia, Khorasan and India, the author gives an idea of their geographical position, trade and economic role in the economy of a particular country. Comparing Babur's data with later data, one can trace the gradual development of these cities. Among the Central Asian ones described by Babur, Ferghana, Andijan, Osh, Margelan, Tashkent, Khojent, Urgench occupy a special place. Andijan, as Babur testifies, is located on the southern bank of the Seyhun River (Syrdarya); there is a lot of bread, an abundance of fruits, good melons and grapes: "there is no better pears than Andijan." "There is no city in the Fergana region that is equal to Osh in terms of pleasantness and purity of air." Describing Samarkand and its suburbs, Babur notes: "In the inhabited part of the earth, there are few cities as pleasant as Samarkand." Kuhak Hill and the river of the same name, the Dargam Canal, also attracted his attention. Babur emphasizes the importance of the river: "Everything from Bukhara and Kara-Kul, that is, about thirty to forty yaghas of land, is irrigated and cultivated thanks to the Kukhak River. The author admired the Ulugbek observatory, erected at the foot of the Kuhak hill and

² М.А.Салъе, «Бабу́р-наме», Ташкент, 1958, стр.12

equipped with a special instrument for studying the stars. There, Ulugbek Mirza wrote the "Gurgan Tables", which, according to Babur, were already used "all over the world" then. Very interesting and valuable information "Babur-name" about the minerals of Central Asia, Afghanistan, India, about the handicraft and economic life of the country. The "Babur-name" gives a detailed description of the life and activities of various tribes that lived in India, describes in detail the methods of agriculture and methods of irrigating the land, provides material on domestic and foreign trade, duties, land and other taxes that were levied on the peasants. Babur was also interested in caravan routes. A lot of space in his work is devoted to their description of Kabul, Ghazni, and other large cities of Afghanistan. The accuracy of Babur's information about the landscape is striking. This testifies to his good knowledge of geography. He mentions 14 administrative districts of the Kabul inheritance, which were controlled by nomadic tribes. Kabul was then one of the major trading centers. Babur emphasized the importance of Kabul and Kandahar as key points for caravan trade on the routes to India.

In the third part of "Babur-name", dedicated to political events in India, Babur showed outstanding abilities as a historian. He gives a variety of information about the political, economic and cultural life of the peoples of India, in the principalities of Gujarat, Malwa, Mevor, Bengal, Deccan, Bidzhanagar. Valuable are his data on the history of the reign of the Lodi dynasty, the last representative of which was Sultan Ibrahim Lodi. It was him that Babur defeated in a battle near Delhi, in Panipat. Babur's victory at Panipat laid the foundation for the Mughal Empire, which in its splendor, power and culture remained one of the greatest in the Muslim world and could compete with the Roman one.

Despite the short reign, Babur managed to partially unite India, his power extended from Kabul to Bihar, covering most of the densely populated agricultural oases of Northern India, and to put into practice such important measures as streamlining land and water relations and the tax system. He was also engaged in the construction of buildings for various purposes, digging wells, building baths. In Delhi, Agra Lahore, Devalpur, they laid gardens and parks, decorated with ornamental plants. When planning gardens, the Central Asian charbag system was used. Hindustan is described in detail in Babur-name: "This is an amazing country; in comparison with our lands, this is a different world. Mountains, rivers, forests, steppes, cities, regions, animals, plants, people, rains and winds - everything there is different from ours, although the hot regions adjacent to Kabul are in some ways similar to Hindustan, but in other respects they are not similar; one has only to cross the river Sindh and the earth and water, and trees, and stones, people, ways, and customs - everything becomes the same as in Hindustan.

"Babur-name" significantly supplements the information about India of other authors of that time, but in terms of the abundance and variety of events displayed and the brightness of their presentation, this work stands apart from all sources written in medieval India. India of that time was characterized by the further development of feudal relations. Many small feudal estates arose, and feudal fragmentation intensified. Religious strife between supporters of Hinduism and Islam further confused the situation. All this is reflected in "Babur-name". While in India, Babur closely studied the nature of this country.

The "Babur-name" provides information about the exhausting nature of the work of Indian peasants, about the methods of irrigating the land. In Hindustan, there are almost no canals with running water anywhere, running water is available only in rivers when running water accumulates. Although in some places it is possible to dig ditches and bring water, it is still not carried out. The autumn harvest is irrigated only by rains, and the spring harvest is harvested even if there is no rain.

Climatic conditions did not fall out of the field of vision of the author of "Babur-name": "The air of India during the rainy season is very good. Sometimes it rains ten, fifteen or twenty times a day, torrents fall to the ground and form rivers where there was no water before. The only downside is that the air gets too damp." The story about the flora and fauna of India is accompanied by a comparison with the flora and fauna of Central Asia. Babur always highlights

local features. In this regard, the description of methods for extracting date juice, making palm wine (tari), mango, banana, kadhil, bar, karaunda, lemons, sashkars is characteristic. Of the representatives of the animal world, Babur was especially struck by birds, in particular peacocks and parrots. The red flower of pink laurels of Gwalior Babur ordered to plant Zarafshan in his garden. Nilufar flower, oleander and local jasmine also attracted attention.

Babur enthusiastically wrote down the stories and folk traditions of different places. Whatever their truth, they reflected the beliefs and state of mind of people, and therefore contained important historical information. Babur recorded one such story from Kabul. He heard that in Kabul “when a woman dies and is laid on a bed, she, if she was not a villain, gives the porters such a push when they raise the bed on four sides that, by their will and interference, she falls to the ground, but if she done evil, then no movement takes place. This was heard not only from the Qunari, but over and over again in Bajaur Saval and throughout the mountain region. Haider-ali Bajauri, the sultan who ruled well when his mother died, did not cry, did not indulge in lamentations and did not dress in black, but said: "Go, put her on a bed, if she does not move, I will order her to be burned"; they put her on the bed, the desired movement followed, when they heard that this was so, he put on black and indulged in lamentations ”³.

There is another interesting story in Babur-name. Babur always had an inquisitive mind and liked to delve into details. He didn't take things for granted if given the opportunity, he always wanted to explore things himself and find the truth. He stated: “I was told that in one of the villages of Ghazni there was a cemetery in which the tomb moved by itself whenever a blessing was said over it to the Prophet. I went and examined it, and it seemed to me that the tomb was moving. In the end, however, I discovered that it was all a hoax on the part of the cemetery staff. They erected a kind of platform over the tomb, arranged in such a way that they could be set in motion when one of them stood on them, so that it seemed to the observer that this tomb was moving, just as a person sailing in a boat seems to move. that moves the shore. I ordered the people who were present at the tomb to descend from the platform, after which let them recite as many blessings as they wanted, no movement occurred. I ordered the scaffolding to be removed and a structure to be erected over the tomb, and I strictly ordered the tomb attendants not to dare to repeat this imposture.”⁴.

“The inhabitants of Andijan are all Turks; there is no person in the city and in the bazaar who does not know Turkic. The dialect of the people is similar to the literary one; the writings of Mir Alisher Navoi, although he grew up and was brought up in Herat, are written in this language. There are many handsome people among the inhabitants of Andijan.” This is how Babur characterizes the appearance of the Turks of his native city, his dialect, which is close to literary.

“According to the custom of the Moghuls, Yunus Khan and Isai Daulat Bikim were put on white felt, elevated to the dignity of a Khan”⁵.

Babur calls this custom Mughal, although it also existed among the Turks. White felt symbolized the power and purity of the ruler's thoughts. The Mongols sprinkled it with the blood of nine (seven or three) sacrificial animals. The Turks also sprinkled the white felt with the blood of the victim: animals or humans, which showed the limitlessness of the khan's power. “His other (Ahmed Mirza) wife was Khanzade-bikim ... According to the Turkic custom, I was ordered to open her face”⁶.

The custom of revealing the face to the bride is part of the ritual of most Turkic peoples. Even today, at weddings, the mother-in-law removes the veil from the face of the daughter-in-law, giving everyone the opportunity to admire the beauty of the girl. The origin of man in the time of

³ Baburname and Babur...p.70

⁴ Там же, стр.72

⁵ М.А.Салье, стр.17

⁶ М.А.Салье, стр.16

Babur was of great importance; belonging to one or another genus could affect the fate of a person (among the Mongols, Kazakhs, Kyrgyz, Uzbeks). Perhaps that is why, speaking about this or that person, Babur certainly points to his tribe or clan:

“The other was Ali Mazid bey, he came from the Cauchin tribe” (p. 10)

"The other was Kambar Ali, a mogul, from the stables" (p. 11)

“The other was Vais Lagari, a Samarkandian, from the Tugchi tribe (p. 11)

As we said above, ethnonyms could also include proper names:

“Another emir was Sultan Hussein Argun” (p. 18).

“Khoja Kazi, Kasim Kauchin, Ali Dust Tagai, Uzun Hasan and some other well-wishers, having gathered at my grandmother Isan Daulat bikim, conspired to depose Hasan Yakub and calm the turmoil” (p. 19).

Conclusion. Based on the results of the analysis, the following conclusions can be drawn: the use of ethnonyms makes it possible for the author of "Babur-name" to dwell on the national characteristics, customs of the peoples of that time; their characteristics, properties and specifics. This helps the reader to represent for himself the concept of ethnos, which consists mainly of the conceptual areas "language", "appearance", "material culture", "spiritual culture", etc.

The choice of certain ethnonyms is dictated by the artistic objectives of the work, set by the author. Therefore, by studying the etymology of ethnonyms, their linguo-semantic compatibility and stylistic coloring, their frequency and methods of introduction into the narrative text, one can come closer to understanding the ethnic worldview and consciousness of the author. This study addresses only one aspect of the problem. Research in this direction can be continued.

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